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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, NOVEMBER 29, 1900. NUMBER 13

Make a joyful noise unto the Lord, all
ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God,
It is he that has made us, and we are his;
We are his people and the sheep of his
pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good; his mercy endureth
for ever;
And his faithfulness unto all generations.

PSALM C.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A BOOK OF COMMON WORSHIP

PREPARED FOR USE IN THE NEW YORK STATE CONFERENCE OF RELIGION.

The New York State Conference of Religion is an outgrowth of the National Congress of Religion, which itself was the child of the Parliament of Religions held in connection with the World's Fair, in Chicago, in the year 1893.

The Parliament of Religions was the first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kindlier tolerance, but a juster understanding of each other's position, and a mutual recognition of the common truths embodied in all their religions. The National Congress of Religion aimed, in a quiet way, to carry on this work in our own land.

The New York State Conference of Religion is an attempt to do the same work for one State, with the hope on the part of its promoters that the example may be followed in other States.

The Executive Committee of this Conference appointed a sub-committee to consider the *Possibilities of Common Worship*. This sub-committee, consisting of Rev. R. Heber Newton, D.D., Rev. Gustav Gottheil, D.D., and Rev. T. R. Slicer, D.D., after various reports and suggestions from many sources, has determined upon the publication of the work herein described.

A BOOK OF COMMON WORSHIP

is the outgrowth of a belief, on the part of the State Conference, in the possibilities of *common worship*. It is published with the hope not only that it may be found useful in the sessions of the Conference, but also that other State Conferences and similar gatherings may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship; and that it may prove a spiritual aid and comfort to many individuals in their own private use. The selections from the Jewish and Christian Scriptures have been made from either the King James or the Revised Version, as has seemed best in each case; the responsive readings from the Old Testament being taken from selections used in the Synagogue worship.

The readings from the ethnic scriptures have, in the majority of cases, been taken from the edition of the Sacred Books of the East issued under the general editorship of Prof. Max Muller.

The prayers have been selected from Jewish offices and from various early Christian liturgies, from the offices of the Eastern and of the Roman Church, from the Book of Common Prayer, and from many private sources.

In a choice of the hymns, the freest range of selection has been taken, always keeping in mind the one aim—the awakening of the spirit of brotherliness among the children of the All Father.

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UNITY

VOLUME XLVI. THURSDAY, NOVEMBER 29, 1900. NUMBER 13

"Good Cheer, a Monthly Magazine for Cheerful Thinkers." So runs the title and headline of another venture of the little booklet kind, published by the Forbes Company, Boston, with Nixon Waterman as "Redactor." The title and purpose are commendable. May the wee magazine justify the same. There is need of good cheer in the world. May the "cheerful thinkers" be multiplied. But the title is inadequate, as the publication will prove disappointing if it does not reach to cheerful doing.

Edwin Markham is out with another poem on "The Sower." It was a daring venture on his part to challenge comparison in this wise with his "Man With a Hoe." Notwithstanding some fine lines, we suspect that "The Man With a Hoe" is still pre-eminent among the writings of this friend of man. The following two stanzas seem to us among the best in the seven:

He is the stone rejected, yet the stone
Whereon is built metropolis and throne.
Out of his toil come all their pompous shows,
Their purple luxury and plush repose!
The grime of this bruised hand keeps tender white
The hands that never labor, day nor night.
His feet that know only the field's rough floors
Send lordly steps down echoing corridors.

Yea, this vicarious toiler at the plow
Gives that fine pallor to my lady's brow.
And idle armies with their boom and blare,
Flinging their foolish glory on the air—
He hides their nakedness, he gives them bed,
And by his alms their hungry mouths are fed.

In these days of short pastorates, of agitating and agitated ministries, there comes tidings of a serene and beautiful culmination to the noble ministry of our old friend, neighbor and coworker, Dr. Thomas Kerr, of Rockford. At the end of a thirty years' ministry, while still in good health, with the weight of seventy-five years resting lightly upon his shoulders, he has asked to be released from the responsibility of the work, and the parish has tenderly conceded to the wish of the patriarch whom they love. At a meeting recently held and largely attended, a committee was appointed to look for the younger man to enter into the surrendered labor of his senior. Dr. Kerr will always be Pastor Emeritus to the society which he formed, a large part of which went with him from the beloved but narrower fellowship of the Baptist Church over which he was pastor in the same city thirty years ago. But neither pastor nor people slammed the door behind them. They have always been in search of harmonies rather than antagonisms. The story of Dr. Kerr's ministry in Rockford is lyric, almost idyllic, in these days of controversy and competition. UNITY wishes him a full measure of autumnal peace, and may the parish succeed in its purpose to give to him a long, serene Indian summer before the final frosts bring low the blossoming almond tree.

Aylmer Maude, an English author and a translator and interpreter of Tolstoy, thus interprets the English war with Russia, which culminated in the Crimean campaigns. Wherein lies the fallacy of his characterization? And still preachers at that time and preachers now pray for the success of arms and teach that peace and triumph are to come in the future as in the past, over the red hot ways of battle.

The men who governed Russia, France, England, Sardinia, and Turkey, had quarreled about the custody of the "Holy Places" in Palestine, and about two lines in a treaty made in 1774 between Russia and Turkey. They stopped at home, but sent other people—most of them poorly paid, simple people, who knew nothing about the quarrel—to kill each other wholesale in order to settle it. Working men were taken from Lancashire, Yorkshire, Middlesex, Essex, and all parts of England, Scotland, Wales, Ireland, France, and Sardinia, and shipped thousands of miles, to join a number of poor Turkish peasants in trying to kill Russian peasants. These latter had in most cases beeen forced, unwillingly, to leave their homes and families, and to march on foot thousands of miles to fight these people they never saw before and against whom they bore no grudge. Some excuse had, of course, to be made for all this, and in England, people were told the war was "in defense of oppressed nationalities." When some 50,000 men had been killed and about £340,000,000 had been spent, those who governed said it was time to stop. They forgot all about the "oppressed nationalities," but bargained about the number and kind of ships Russia might have on the Black Sea.

Fifteen years later, when France and Germany were fighting each other, the Russian government tore up that treaty, and the other governments said it did not matter. Later still, Lord Salisbury said that in the Crimean War we "put our money on the wrong horse." To have said so at the time the people were killing each other would have been unpatriotic. In all countries, truth, on such matters, spoken before it is stale, is unpatriotic.

"If you do not know where to get what you want, advertise for it." This is a trite maxim of the business world. Doubtless advertising does help somebody, else there would not be so much of it done. It is self evident that the advertising industry has a legitimate element so much the worse for the inflation, insincerity and downright dishonesty that characterize so much of it. The Free Church of Tacoma makes a dangerous venture in the way of an advertisement in another column of this paper. If a church wants a minister why should it not advertise for one? If a minister wants a church why should he not advertise for one? Certainly there are no moral grounds for pronouncing such advertisement illegitimate and the matter of taste is largely a matter of association and custom. The only real danger lies in the adequacy of the advertisement on the one hand and the undiscovered or unrevealed elements that consciously or unconsciously abide in the applicant. It is almost as dangerous for a church to advertise for a pastor as it is for a man to advertise for a wife. But in the absence of ecclesiastical machinery and the oversight of bishops of any rank or name, the independent movements and workers in the religious field to-day must resort to whatever expediency is at their command to bring the supply and the demand together. UNITY is glad to lend itself to this exchange service and we hope that

the young minister asked for will be forthcoming and that the independent movement awaiting his helping hand will soon find the shepherd of souls it looks for. Any further assistance in this and similar directions will be gladly rendered at the UNITY office.

The Red Cross movement is one of the most significant movements of the century. It is a happy thought, then, and altogether fitting, that has led the management to suggest the holding of a watch meeting on the night of December 31, in every city, village, town and community in the United States so far as practicable. Let it be a century commemoration of the noblest things achieved during the century; none the less a season of confession and humiliation over the disappointments, the wrongs and degeneracies of the century. In order to make such meetings attractive and significant a bureau has been established for this purpose under the auspices of the national organization, with Frank D. Higbee as director. Greetings to the American people are expected to come directly from the eminent leaders in the old world to America, among whom are mentioned Count Tolstoy, Sir Edwin Arnold, Dreyfus, Krueger, Chamberlain and others. These greetings will be delivered in sealed packages in time to be read at these meetings, on timely application by mail, addressed as above to room 1524, St. James building, New York City. Let the story of Clara Barton be restudied and the triumphs of the Red Cross be recounted, but the midnight vigils that mark the death of the nineteenth and beginning of the twentieth century should strike a higher note than the Red Cross which seeks to direct the people's help in times of national necessities and to ameliorate the horrors of war. The prayer of the hour should be for a cessation of the horrors of war altogether, a dismantling of the forts of the world and restoring of the soldier, the destroyer, back to the ranks of the laborer, the producer. He is needed on the farms and in the workshops of the world. Let the old century die with the thought of peace in our hearts and the new century be born with the purpose of "beating our swords into pruning hooks and our spears into plow-shares."

Illinois has just held its annual conference of charities at Champlain. Governor Mount of Indiana made a significant address on "The Relation of Politics to the Management of State Charity Institutions." We can do no better than to allow our neighbor, the *Reform Advocate,* to make editorial comment for UNITY as for itself. We quote from the issue of Nov. 24:

> Governor Mount showed that with the elimination of the spoils and party system of politics from the administration of the state charities the cost of maintaining them had been reduced most signally and therefore the burden upon the taxpayer had been lowered materially. This economic aspect of the question furnishes an argument which must appeal to all classes. Whether one be moved by an earnest desire to help the lot of the unfortunate and therefore anxious that in the treatment the best be afforded under state care or he be only interested in the expense account and the consequent rate of assessment, the argument that it is cheaper to keep politicians and politics out cannot fail to make an impression. The financial results were indeed striking, proving that the spoils system is not only wicked but wasteful, entailing upon the taxpayers a needlessly large burden. But besides, as the Governor made plain, the moral effects of the change in Indiana from the spoils to the merit system had simply been marvelous. Under the old plan men and women were given charge of the insane and dependent unfortunate without the least or only the slightest guarantee that they were by disposition and training and experience fitted for the duties of their post. Now it is the expert who is called to the work. With reasonable assurance of permanency in the tenure of office and the freedom from annoyance by committee and personal "pulls," both superintendents and their staffs are enabled to do their part scientifically and consistently. The patients and inmates are saved the harmful necessity of coming into contact every few weeks or years with new men and new faces. The increasing experience gained by the corps of attendants redounds to the benefit of the state's wards. And moreover, men of talent and knowledge are induced to give their services to the state who, under the old system, would indeed have suffered loss of professional prestige and would have been thrown among men altogether beneath them in character and capacity, and therefore would not have accepted appointment to a position under the state. The moral of Governor Mount's address is that expert knowledge is required in the charities as it is in any other department of human endeavor, and that this expert, as distinct from amateur, service is in every case economically and morally the more efficient. It might be well in our own state to make a note of this.

The Leland Stanford University has not only been the pride of California but the joy of the progressive educator everywhere, and the alluring ambition of thousands of young men and women. David Starr Jordan, its president, has been a noble embodiment of the scientific spirit in its higher development. In him the lessons of the biological laboratory have ripened into ethical formulas and have reached civic application. We share then the grief of thousands over the recent sad news from this university. When some years ago its great endowment was threatened, the friends of Leland Stanford trembled, but now, when the liberty of teaching, the freedom of the class room, has been threatened by one of the founders of the university, there is much more cause for grief. We have hesitated in common with the editorial fraternity in general from commenting upon the situation, realizing that the information is inadequate, hoping that it is not so bad as it seems and still more, hoping that Mrs. Stanford can be induced to see the far-reaching wrong of her action, that Professor Ross will be restored to his position, and that the skillful hands of David Starr Jordan will be again granted utmost freedom while he carries out the promptings of his large heart and the directions of his wise head. On Sunday morning, November 18, the Rev. B. Fay Mills delivered a wise and searching prelude to his sermon on this subject in the Unitarian Church at Oakland, California, which was published in the next morning's issue of the *Enquirer.* He said it was "the rare privilege of this great school to gather the true knowledge and wisdom of the past and conserve them, and also to go with eyes alike unfettered into a better future." In the conclusion of his prelude Mr. Mills made five suggestions in which we heartily concur, which may be condensed as follows: 1. Let us be gentle, reasonable and patient in this crisis; let no harsh word be uttered, but let Professor Ross have the unanimous support of every lover of progress (not as an indorsement of his views—these are unimportant—but as a vindication of the freedom of the class room and the right of a noble man to teach what he thinks is true). 2. Appeal in every way possible to Mrs. Stanford to reconsider her action. 3. Let the trustees and alumni join in the same appeal. 4. Let the president and professors renew their protest. 5. Let students and parents of students remonstrate. Let educators, teach-

ers, preachers, editors, do all they can to save the soul of Stanford University."

Thanksgiving.

Giving thanks is the noblest power that man possesses, next after the power of giving good gifts. Charity is hardly ahead of gratitude. At least the two go together to make the manly man. A soul that lies dull under a load of favors, or only accepts without active expression of gratitude, is defective inwardly as well as outwardly. Such a person will never know the completeness of a great manhood; for manhood stands complete not in itself but in its social relations. This is true of our relations to God as well as to man—for these also are eminently social.

Have we got too far away from the old idea of a Thanksgiving day to bring it back again to the idea and the predominant idea of gratitude? Must everything change its spirit; be born over again? Have we a new and greater need of this distinctive day for other purposes? We have learned to call it a holiday, which is only a perversion of holy day. Let us have a holiday—a day that rests and recreates us—a day that opens windows in the soul that look away from tools and toil. But why not also look Godward and manward? Hang up your tools, forget your tasks, stop counting your losses, rejoice in your achievements, estimate your favors and let the soul-shine of love flow Fatherward; for the fact that after all the all—yes, the All—is good.

Rejoice, and again I say rejoice. To make yourself happy is a part of religion, an essential part. It is not difficult to see where our Puritan Fathers got the idea that there was holiness in a sigh. With all their grand revolt from moral rot and religious fraud, they did not see the way to escape from the universal taint of anti-worldliness. They were compensated somewhat by a glorious other-worldliness. They despised the earth, but had rapturous visions of a world to come. The Jesuit in Canada and the Puritan in New England were alike in this, that both believed the world partook of the nature of a fall, and lay under a curse. Physical nature and moral nature were thoroughly sympathetic in their alienation from God. But the Puritan did think out and feel out Thanksgiving—the most complete holiday the world ever saw. There was a deep subconsciousness in the Puritan soul; where flowers bloomed, songs mingled with prayers, and life was emancipated from gloom. The Jesuit never escaped from the celibate pall; the glorification of self-denial. His life was clouded with the effort to win another world by sacrificing this. Christianity did not in his case succeed in eliminating barbarism. To abuse the flesh partook of holiness. The New Englander barely escaped this fate. Edwards' man was much like his God. The universe of Calvin was not made to rejoice in. But the Unitarian revolt took hold of the brighter threads of Puritan nature and moved directly along the line of joy and peace and honor for this life. The American people owes a debt to Channing, and more to his colaborers, and followers, than they can ever appreciate or pay.

Language has many lessons for us. Recreation is simply recreation. It is walking with God to make our bodies and minds fresh, youthful and joyful. We owe it to the Mighty Making Will to make and not to unmake ourselves—to create anew ourselves daily into a larger life. It is in the spirit of such recreative work that we close up our toil period with days of rejoicing and thanksgiving. When one comes to see this he comes also to see with wonder how many ways are provided for joy. Get ready to be happy, be willing to be bright, hopeful, rejoicing, and the causes that minister to such a spirit are found to be abundantly at hand. Look up and not down; look out and not in. It is a curious fact that the first description of the differentiation of mankind into the good and the bad, into the noble and earthly, was a special definition of the better element as "upward lookers." The old Greek term was the anthropos, the man who looks up.

Thanksgiving is the most natural holiday as well as the most useful. Nature itself seems to be unconsciously expressing delight and joy and peace. The whole world bursts out into crimson and gold. This is not the raiment of toil but the clothing of joy and peace. There is nothing natural about gloom. See the sunshine break out after the storm. The storm is not the sky. The eternal blue is always above.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs; they study it with care;
The while their fingers deftly weave, their eyes are fastened there.
They tell this curious thing, besides, of the patient, plodding weaver—
He works on the wrong side evermore, but works for the right side ever.

It is only when the weaver stops, and the web is loose and turned,
That he sees his real handiwork—that his marvelous skill has learned.
The years of man are nature's looms; let down from the place of the sun;
Wherein we are weaving alway, till the mystic web is done.
Sometimes blindly; but weaving surely; each for himself his fate;
We may not see how the right side looks; we must often weave and wait.

E. P. P.

The New York State Conference of Religion.

Awaiting more definite information, we are glad to go to press with the assurance that this meeting, the program of which has been published in these columns, judging from the reports of the daily papers, was the success that might have been expected. The meetings were reported as largely attended and the full program was carried out with the exception that Lyman Abbott, President Schurman of Cornell and Washington Gladden were unable to be present, the last sending his paper, which was read by the Rev. T. R. Slicer. The New York *Sun* reports Rev. R. Heber Newton as making in his address a strong plea for common worship, the measure of which, he said, was the measure of the common life, worship being the common necessity of all men. "As the sense of the common life grows and expands the sense of a possible common worship grows with it. All earnest souls are dreaming of religious unity. Unity is the great generalization

of the world. It is becoming synthetic. All the liberalizing factors in religion are making for it."

Dr. Berkowitz, a Jewish minister of Philadelphia, said, "Unity is necessary, but not uniformity. Bondage kills individuality."

Dr. Slicer presided over the session given to the discussion of "Political Ideals of the Bible" and "The Demands on a Nation Conscious of a Moral Mission."

Professor Schmidt of Cornell discussed "The Political Elements of the Old Testament," saying that "after all alloy is removed there is that in the Old Testament that will purify our own ideals."

Dr. Batten discussed "The New Testament Political Ideals." The Rev. Percy S. Grant opened the discussion on the second topic. He declared "the weak point in a moral mission has always been its individualism." President Raymond of Wesleyan University thought "that the consciousness of a moral mission is our richest possession."

Dr. Frederick Howard Wines of the Census Bureau discussed the dangers in a republic, the most dangerous of which he declared to be

"the men who utilize forces of evil for their own aggrandizement, who seek to advance their interests by the public service and who believe in bribery at elections." The last in this country, Dr. Wines said, was treason. He asserted that he had no superstitious confidence in the efficacy of legislation for social evils. It was good as far as it was rational and supported by sentiment, but it was powerless to alter human nature. He had less faith than he wished he had, he said, in spasmodic efforts to bring about social reforms, as they were too often followed by a reaction.

President George A. Gates of Iowa College had the same subject for his address.

"The dangerous classes of the republic, he said, were not the criminals or the insane or the paupers, but the people who had power, the oppressing class. "The only fundamentally dangerous class in a republic," said President Gates, "is made up of those who have the qualities, intelligence enough to unite their interests into a class, patience enough to stay together and selfishness enough to stifle the finer instincts of manhood. Recently I inquired of several well-known persons what they considered the dangerous class. Prof. Sumner of Yale replied that the coming struggle is to be between plutocracy and democracy. Albert Shaw replied that the man who resorted to bribery of legislators formed the most dangerous class and added that the man who bribed the representative of the people was the blackest criminal of all. If the republic ever does, temporarily or permanently, go over into an empire, an aristocracy or oligarchy or a plutocracy, it will be because imperialists or aristocrats or plutocrats bought or scared the teachers and preachers and writers. The dangerous class in a republic is the responsible creators of the ideas of the people when the teachers, preachers and editors refuse to put forth the very bottom truth they know. If they can be bought or scared by this class then the very perpetuity of the republic is threatened."

Ernest H. Crosby took part in the discussion. He would not look for the most dangerous classes in the slums, nor yet in Tammany hall, but probably at the Chamber of Commerce dinner.

In another daily paper, the general secretary, Rev. Leighton Williams, reporting on the growth of this conference movement, is reported as saying:

"The distinction between religion and theology is now recognized by all. Religion unites that which theology divides. There are still some people holding orthodox views who will not unite, but the trend of the world's thought shows that they are mistaken. True religion is simply the light of God, and all men who devoutly love their Maker can come to believe in the unity of all religions. To this end the Religious Conference invites the co-operation of all."

Mr. Slicer, speaking on the same subject, said:

The public mind the world over had been made aware of the need of a centralization of religion. The scheme of the conference, he said, was to reduce religion to a unity without the slightest effort at uniformity. "We believe that there is but one religion, and that that religion is the relation of the soul to God. And, after all, there is but one way to worship God. The rituals and forms and postures may differ; the statements of this worship may be as varied as the temperaments of the worshipers, but behind all the rituals and the postures is the fact that God is the Spirit, and that they who worship Him must worship Him in spirit and in truth. The soul divines what is divine. Already the walls that divide us are so low that we can see across them and observe the fertility of the fields on the other side. There are many little barren places right under the walls where seed could be sown for good. It is not by toleration or discussion, but by spiritual sympathy alone, that this unity can be brought about, and then, with a greater company we can enlarge the scope and purpose of our spiritual intent."

Rev. James M. Whiton of the *Outlook,* and Henry D. Lloyd of Chicago, spoke on "The Ethical Progress of the Nineteenth Century." Mr. Whiton said:

The moral standards of the world were far higher at the end of this century than they had been at the beginning of it, the most salient advance lying in the rennaissance of missionary effort. Although barbarity was still being practiced in the name of civilization, the general tendency was forward and upward. There had been an enlargement of practical philanthropy, and in theology the ethical advance had been immense.

"For one thing," said the speaker, "that bugaboo of endless punishment in the hereafter has given place to the creed of 'Whatsoever a man soweth, that shall he reap.' 'Divine judgment' has marked a half-way house where men can change cars from the down grade to the up grade."

Mr. Lloyd, continuing the discussion, said:

"We talk of the reconstruction of society, and it is going on steadely right among us. We dream of a Utopia, and we are getting an Altruria right now. Beneath all the evils that we see about us there is the well-developed beginning of an ideal life."

The speaker then enlarged upon the advantages and the growth of co-operation in the world's enterprise, and said that the passion of "diamond cut diamond," the diamond rule, was being supplanted by the Golden Rule. He said that the world today was institutionalizing the Golden Rule. The speaker ended his discourse by enlarging upon the recent growth of municipal ownership of municipal franchises in various cities throughout the world, and cited this condition as showing that the world was growing better day by day.

Hon. Bird S. Coler of New York spoke on "The Place for the Church in Politics and Public Affairs." He said, as reported:

"There is a place for the Church in politics and public affairs. That fact will not be denied except by those politicians who fear that good influences would crowd them out before they could reform. In my opinion the place for the Church as an organized force in temporal affairs is not in the ward meeting, the political convention, or the party council. Its influence should be exerted beneath and beyond those partisan and factional units in our political system.

"The work of the Church in politics and public affairs, in order to be helpful and of permanent benefit, must be along very practical lines. The Church cannot compromise with wrong, but it can aid and encourage wherever it condemns.

The Church in theory, and largely so in practice, is a missionary body. Its work is to teach and to save. When it enters the field of politics and public affairs it cannot do better than to apply the methods of the missionary. Get close to the masses of the people. They are the strength and the sustaining power of enduring temporal government. Make a man a good citizen and you have brought him half way into the Church.

The social and business conditions that inevitably develop in the construction of great cities in this country tend to create the people into classes. In one class we find the men of wealth, property and education; in another we have the so-called "middle class," upon whom the foundation of our government rests, and then we have the poorer class—those whose opportunities have been limited, whose environments have been such as to deny them the advantages of a common school or supplemental education, and whose religious welfare has also been neglected. These are the ones that we should reach out to help to educate and make better citizens of them.

But all of our bad citizens are not among the uneducated classes; in fact, the most dangerous person in the community is the highly educated man of great ability who uses his talents not for the good of the community as a whole, but to advance the private interests of himself and those he represents at the cost of the public rights of the people.

When the Church enters politics let it study the methods of the practical politicians and imitate that which is good and serviceable. The politician begins down among the people, in a barroom or the open air, and works up to a club. The Church

too often begins with a club and works down to a failure. Begin at the bottom, like the practical man of politics. Bring the man of property and education and the man of toil together somewhere, somehow, not as representatives of antagonistic classes but as citizens and coters whose interests in public affairs are identical. Let them meet as man and man.

Edwin Markham at one session had something to say about "The Ideal Commonwealth as the Kingdom of God." Professor Thomas Hall of the Union Theological Seminary, and Rev. Charles F. Dole of Boston, were on the program. Our readers with us will anxiously await the full published report of this conference. The following stanzas are from the original poem read by Mr. Markham:

Voices are crying from the dust of Tyre;
"From Karnack and the stones of Babylon—
We raised our pillars upon self-desire
And perished from the large gaze of the Sun."

A bittern cries where once Queen Dido laughed,
A thistle nods where once the Forum poured;
A lizard lifts and listens on a shaft
Where once of old the Coliseum roared.

There is a vision waiting and aware;
And you must draw it down, O men of worth—
Draw down the new Republic held in air
And make for it foundations on the earth.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—Eds.

EDWARD ROWLAND SILL.

Born at Windsor, Connecticut, in 1841. He was graduated at Yale in 1861. After a few years in business and literary work he became a teacher, and in 1874 received appointment as professor of English literature at the University of California. He died at Cleveland, Ohio, in 1887.

Aeons ago a rock crashed down
From a mountain's crown,
Where a tempest's tread
Crumbled it from its hold.
Ages dawn and in turn grow old:
The rock lies still and dead.
Flames come and floods come,
Sea rolls this mountain crumb
To a pebble, in its play;
Till at the last man came to be,
And a thousand generations passed away.
Then from the bed of a brook one day
A boy with the heart of a king
Fitted the stone to his shepherd sling,
And a giant fell, and a royal race was free.
Not out of any cloud or sky
Will thy good come to prayer or cry.
Let the great forces, wise of old,
Have their whole way with thee,
Crumble thy heart from its hold,
Drown thy life in the sea.
And æons hence, some day,
The love thou gavest a child,
The dream in a midnight wild,
The word thou wouldst not say—
Or in a whisper no one dared to hear,
Shall gladden the earth and bring the golden year.
—*From "Field Notes."*

Beyond the gorge a slope runs half-way up,
With hollow curve as for a giant's cup,
Brimming with blue pine-shadows: then in air
The gray rock rises bare,
Its front deep-fluted by the sculptor-storms
In moulded columns, rounded forms,
As if great organ-pipes were chiseled there,
Whose anthems are the torrent's roar below,
And chanting winds that through the pine-tops go.
Here bursts of requiem music sink and rise,
When the full moonlight, slowly streaming, lies
Like panes of gold on some cathedral pave,
While floating mists their silver incense wave,
And from on high, through fleecy window-bars,
Gaze down the saintly faces of the stars.

* * * * *

I love thee, thou brown, homely, dear old Earth!
Those fairer planets whither fate may lead,
Whatever marvel be their bulk or speed,
Ringed with what splendor, belted round with fire,
In glory or perpetual moons arrayed,
Can ne'er give back the glow and fresh desire
Of youth in that old home where man had birth,
Whose paths he trod through wholesome light and shade.
Out of their silver radiance to thy dim
And clouded orb his eye will turn,
As an old man looks back to where he played
About his father's hearth, and finds for him
No splendor like the fires which there did burn.

See: I am come to live alone with thee.
Thou hast had many a one, grown old and worn,
Come to thee weary and forlorn,
Bent with the weight of human vanity.
But I come with my life almost untried,
In thy perpetual presence to abide.
Teach me thy wisdom; let me learn the flowers,
And know the rocks and trees,
And touch the springs of all thy hidden powers.
Let the still gloom of thy rock-fastnesses
Fall deep upon my spirit, till the voice
Of brooks become familiar, and my heart rejoice
With joy of birds and winds; and all the hours,
Unmaddened by the babble of vain men,
Bring thy most inner converse to my ken.
So shall it be, that, when I stand
On that next planet's ruddy-shimmering strand,
I shall not seem a pert and forward child
Seeking to dabble in abstruser lore
With Alphabet unlearned, who in disgrace
Returns, upon his primer yet to pore—
But those examiners, all wise and mild,
Shall gently lead me to my place,
As one that faithfully did trace
These simpler earthly records o'er and o'er.
—*From "The Hermitage."*

THE PULPIT.

The Higher Thankfulness.

A THANKSGIVING SERMON

BY JENKIN LLOYD JONES DELIVERED IN ALL SOULS CHURCH, CHICAGO, NOVEMBER 18, 1900.

*First, I thank my God, through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. * * * That I with you may be comforted in you, each of us by the other's faith, both yours and mine.—Romans i.* 8, 12.

Thanksgiving is here again. The proclamations are out. President, governors, mayors and preachers have been busy in cataloguing the things that justify a day's suspension of the routine of life in order that the heart may rejoice. These catalogues are largely concerned with matters of wheat and corn, health, bank accounts, diplomatic skill and the horrible achievements of war.

It is good to compile the statistics of the field, the barnyard and the shop. It is well to take account of stock and to invoice our material resources. We cannot but be interested in the spectacular experiment at the Board of Trade this last week, when one man or a few men deliberately set themselves to the task if not of owning, still of controlling the corn market of the Mississippi valley. If there should be any corn left outside this corner, perhaps on the basis of the proclamations there will be an additional cause for thanksgiving next Thursday; if not, let us in our prayers not thank God "through Jesus Christ," as Paul did, but through Phillips et al., for all the corn we are to eat next year.

But let Thursday do for the turkeys, the gravies and the pies of thanksgiving. They deserve a short bless-

ing and a passing thankfulness. To-day let us turn from the Thanksgiving proclamation of President McKinley to the Thanksgiving proclamation of Paul to the Romans. He said, "I thank my God through Jesus Christ for you all, because your faith is proclaimed throughout the whole world." Brave, far-seeing Paul! Where now are the charioteers of Rome, the high stepping dames of the Roman court, the belaced courtiers, the well fed and well groomed emperors? Where now are those who rejoiced in their wine vaults, their granaries, their palaces and their parks? Doubtless they had their office in the development of history, their place in the evolution of man, and I would be duly appreciative of them. Let us give thanks for them according to their worth. For what does Rome stand in the history of Europe? Why is it still in a very real and profound sense the "Eternal City" and "the capital of Christendom"? The answer is easy, quite plain and uncontrovertible. It is because a little motley company of unclassified Jews, untitled and non-official Gentiles, became enamoured of an idea, they committed themselves to a reform and were baptized with an enthusiasm and pledged themselves to the glowing personality of a young reformer who was martyred a few years before over 1,200 miles to the eastward of the gay, conquering and prosperous capital city. A young Jewish prophet had proclaimed the good tidings that love was the pre-eminent power in the world, that peace was stronger than war, that truth was mightier than ecclesiastical forms, theological dogmas or state enactments. Because these good tidings were so revolutionary in their character, because it so antagonized priest and emperor, he was crucified and this little band of followers in Rome, away back in the year perhaps 58 or 59 A. D., less than thirty years after the cruel execution on Calvary, had so demonstrated the vitality of this gospel, so embodied it in truthfulness and usefulness, so incorporated it in loyalty and earnestness, that Paul, who had never been in Rome, writing in Corinth perhaps 700 miles away as the boats sailed, tells them how he longed to see them, how intensely he had prayed for their prosperity and how persistently he had planned to visit them that he might share with them the "fruits of their labors and enter into the mutual comfort of each other's faith," a faith the fame of which was already world-wide.

I am not going to try this morning to settle the character and scope of Paul's interpretation of faith. The theologians have made hard work of it. The skylark has been so severely confined in the logical cage of the scholar that it has well-nigh forgotten how to sing, if indeed, the dogmatist has not so squeezed it between his creedal thumb and finger, that it has quite killed the poor bird, pressed all the life out of it. Faith in Paul was very like the faith in all human souls, it was "the evidence of things unseen, the substance of things hoped for," the buoyant element in the soul, the trusting quality of the human heart. Faith, whatever it is, is that which deals with the imponderable, that which is allied to ideas, that which rests in principles. It is a disembodied thing, ever seeking to embody itself in nobler forms, in higher action.

It is not hard to apprehend the meaning of Paul, however difficult it may be to analyze his philosophy and fit it into our metaphysics. Faith is that something that translates life into courage, makes soul a verity to consciousness, a fact in history. Says Prof. Stevens of Yale University, "Paul's faith is a very rich conception; it has an attitude at once of receptivity and of sympathy towards the divine. It is an affair of the heart and is closely allied to love. It is a powerful motive to obedience." Indeed, does not Paul speak of the works of faith alongside of the labor of love and the patient continuance of hope? If we want to know what Paul meant by faith we need but to read between the lines of his own enkindling exposition, and more enkindling life, the splendid vitality of the nervous little man, the contagious earnestness of the sick missionary, unimposing in stature and insignificant of speech, the valiant defender of what he considered truth, and still so quick to forgive, so full of love and so enamoured of the loving. What was the faith of Paul? Never mind your dictionaries or your commentaries; read instead that splendid epitome of his fourteen years of missionary experience which brings it down almost to the time of his writing my text found in the eleventh chapter of the second letter to the Corinthians. His faith was that which made him so bold, "in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. * * * In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands."

But these were but superficial evidences of the faith of Paul, incidental, accidental; little things were these pressing from without. His real burden, he tells us in the same connection, a burden that pressed on him daily, was his anxiety for all the churches. He was weak with their weakness, and when they stumbled he was consumed. For these fourteen years he had been lashed by the ideals and the revelations that caught him up even to the third heaven. He had been lured by that vision of the Christ "whether in the body or out of it" he knew not, but he did know that he had been caught up into paradise, that he had heard unspeakable words and on this account he gloried in his weakness and triumphed over his difficulties. That is Paul's faith.

And what was the faith of this little band in Rome? We have not their creed. We have not a written word of contemporary history, but the fame which had reached Corinth in the year 59 A. D., indeed, which had been even then, according to the assertion of their ardent fellow believer, Paul, "proclaimed through the whole world," has extended through nineteen hundred years of European history. It was the foundation of martyrs and saints innumerable. The founder of the great basilica, the St. Peter's that was domed by Angelo, is hid in legend, myth and miracle, but the foundations of European Christianity settle solidly and honestly upon this obscure band of believers who inspired Paul's great letter, itself one of the great masterpieces of literature. Coleridge pronounces it "the profoundest book in existence." Luther calls it "the chief book of the New Testament." Melanchthon copied it twice with his own hands, and Tholuck calls it "the Christian philosophy of universal history." The great outcome of the faith of that obscure little band is not best represented by the great architecture, the noble pictures, the priceless statuary, the stately ritual of the world inclusive organizations. These in a certain way represent the degeneracy of that faith, the externalizing and materializing of what is essentially internal and spiritual. The noblest fruit of that faith is found in Augustine's dream of the City of God, in St. Francis' communion with birds and paupers, in the eloquence of Abelard, the discipline, self-denial and self-reliance of St. Bernard and his followers. It is found in the gentleness of Fenelon, the trust of Madam

Guyon, the conscience of Savonarola and Luther, aye, that independent spirit, that faith in ideas, that reliance upon the imponderable, that confidence in spirit which inspired Paul's letter and which doubtless, guided thereby later on broke again the fetters now called "Christian" and re-established the freedom of the spirit in the inner loyalty of George Fox, the spiritual vehemence of Wesley, the lofty serenity of Channing and the expurgating morality of Theodore Parker.

"I thank my God because your faith is proclaimed throughout the whole world," not because the fishing season had been successful, not because the crops had been good, or because the famine which was in Asia had not reached Europe, not because their commercial enterprises had triumphed over those of Ephesus or Alexandria, or because Rome was getting rich at the cost of the merchants of Tyre and Sidon.

Here may we not find adequate and safe ground for our Thanksgiving proclamation, the faith we find in living men and women, the joy we have in folks. Would you know what Paul rejoiced in, what proved and illustrated his faith—read that detached fragment which passes as the sixteenth chapter of Romans, but which is probably a portion of some lost letter to the Ephesians. Listen to him as he commends "Sister Phœbe, the servant of the church at Cenchrea," who carries them the message, who deserves well at the hands of the saints because she herself has been a succorer of many, Paul included. See how he salutes his friends, Prisca and Aquila, "who have laid down their own necks for his life," who deserve not only his thanks but the thanks of all the churches of the Gentiles. Listen to his thanksgiving greeting to the little assembly that were wont to gather at the house of these dealers in tents. And then call the roll of these friends, these common men and women as they are, and realize how their faces shine to this day under the love crowns that Paul placed upon their brow.

We meant this afternoon to give our children a stereopticon review of our studies in Paul so far as they have gone, but the committee reports that the resources of Chicago are inadequate; they have sought the dealers in lantern slides, the photographic depositories and they come upon next to nothing that will give visual interpretation of the life of the Galatians, the scenes in Corinth, Ephesus, Thessalonica, and the missionary centers in Macedonia during the Pauline age. All these have passed away. Where are the governors, the judges, the men of wealth, the dealers in silver and iron, experts in marble and gold? Where are the ladies who in silken slippers walked the tessellated floors of Ephesus at this time? All gone. May be a few broken fragments of her stately columns lie buried in the debris of the ages, but there is absolutely nothing of her galleries or her libraries, nothing of her wealth and her culture, nothing of her palaces and her boulevards, nothing of her jewelry, her satins, her silks, her embroidered robes and embossed leathers left. Of these we only know that they were and that now they are not. But there remain to us of the life in Ephesus in the year, 59 A. D. memorials of the "dearly beloved" Epænetus, Paul's first convert in Asia; of "the dearly beloved" Amplias and Apelles, who had been tried and found trustworthy in Christ's work; Urbane, a "fellow worker," and Stachys "the dearly beloved." However humble their tasks may have seemed to the proud lords and noblemen of the city, they are here with us to-day. We are introduced to the households of Aristobulus and Narcissus who were "in the Lord's fellowship." I have found in the books a guess that this Aristobulus might have been the grandson of Herod the Great, to whom Nero A. D. 55 gave the government of lesser Armenia. Should this guess be true, it is not on account of his Armenian administration but because he was "in the Lord's fellowship" that he is remembered to-day. Here we come upon Andronicus, Junias and Herodion, whom Paul claims as kinsmen. But not to this fact do they owe their gracious fame, but because they were "fellow prisoners" with Paul, that they were "well known among the apostles," that they had preceded the great missionary in the household of Christ. Then, as if Paul knew not where to stop, the list runs on: Rufus, Asyncritus, Phlegon, Hermes, Patrobas, Hermas, Philologus, Nereus, Olympas and the nameless others who with them deserve at the hand of Paul the dear commendation of "Christ's people." And then note the noble roll of women, the faithful sisters of the church: Priscilla—whose name generally precedes that of her husband—and here is a "faithful" Mary, the laborious Tryphena and Tryhosa, the "dearly beloved" Persis who "has laboured much in the Lord," Julia and the sister of Nereus, the mother of Rufus, "who is also mine." Altogether here in this one greeting, now held to be to the Ephesians, we have some twenty-eight names, seven of them women, and the greeting came not from Paul alone, but Timotheus and Lucius, Jason and Sosipater, his fellow workers, all desiring to be remembered to the brothers and sisters in Ephesus; Tertius, the amanuensis, inserts his remembrance, Gaius, who is "the host not of me alone but also of the church, salutes you." Erastus, the city treasurer, and the brother Quartus, in all eight friends from Corinth, have sent their greetings across the channel in a ship laden with figs, grapes, sheep pelts, goats' hair, soldiers' pikes, building timber, perhaps oysters fished up from the Corinthian Gulf, doubtless fish fresh and oil preserved. Soldiers and jurists, students and gladiators, dancing girls and beggars were aboard of that ship. But all this truck of the material world, all that which represented the triumphs of business, commerce, wealth, has gone down and the passion of art—deeper than the deepest depths of the Aegean sea, while the salutations of these humble peasants and working men, obscure Jews and self-denying Gentiles, have been borne successfully on the bosom of the great sea of history. They ride into port here in Chicago to-day with their thanksgiving message and suggestion, a message that is fresh and clear to-day. Be thankful for the faith in the human soul, and if we would rise to the true thanksgiving festival, let that faith that was theirs become ours and like them may we know the faith that makes faithful.

Friends, if in our own private lives, our homes, our city and our country, we are to enjoy the Thanksgiving board, let us surround it with the graciousness of that gospel of love, that wisdom of justice, that power of right which makes the name of Paul a triumphant name in the world and which makes radiant the faces of his humble friends and fellow laborers.

O, what an exhibition would it be to the children could we throw on the canvas this afternoon the faces of these thirty-six and more people mentioned in the sixteenth chapter of Romans. But photography is a belated art; it missed its opportunity. Not on that account must we too rob ourselves and our children of the power of their personality. If we can but enter into the life of faith in which Paul rejoiced and which they exemplified we shall find our Phœbes, Marys, Julias, Tryphenas and Tryphosas here in Chicago. And if there be a scarcity of men worthy the salutation of Andronicus and Junius—men who were willing to go to prison for an idea—of Apelles, "an approved worker for Christ," let us proceed to create such here in Chicago.

The astronomers and the mathematicians will soon permit us to speak of the twentieth century as a present fact. Five Sundays more and the nineteenth century, according to their count, will be at an end. Let this thought induce us to cast our Thanksgiving proclama-

tion in terms of a century. Let us look at the world in a large way and at human life on long lines. Where does the grace of God abound most abundantly in the century's story? We may obscure the light of the sun with the palm of our right hand if we hold it close enough to our eyes. We may obscure the light of God's love, the beauty of Jesus' life, the glory of Christianity, and the more pervasive radiance of that religion of humanity which includes but which is not included by the Christian triumphs or the Christian pretensions, by a silver dollar if we hold it close enough to our eyes. Today we may see so many millionaires in the foreground of our vision that we lose sight of the discoverers and the poets of the century. A poet is a *maker*, at least so the old Greeks implied in their words, and the poets of the century have been the great builders, the great makers. Let us go find them if we want to find a century to be thankful for. We cannot find the name of a great capitalist, manipulator of money, speculator in corn, that is a hundred years old. Even the magic name of the Rothschilds in the light of a hundred years, is the suggestion of a vague line. The personality of each individual member therein is blurred. Look for your warriors of a century. The greatest of them is to-day a spiritual delusion, a political anachronism. The greatest failure in European history is the great Napoleon. All the great wars of the century, our own included, prove the vanishing power of the powerful in so far as they express their power in that brawn that is tipped with a sword and elongated by the cannon. The only wars in the history of our century that commands a moment's respect today are the wars that wrought for human freedom, and which have been exponents of human thought and human progress. Just in proportion as a general has been humane, gracious, peace loving and peace making in that proportion alone does he hold his place in the love and admiration of the world. Wherein lies the greatness of Robert E. Lee's greatness? In this: That he was great enough to accept the arbitrament of war, and sheathe his sword. His loyalty to the state of Virginia led him into the awful mistake of disloyalty to the nation and humanity, but when he had worked out the mistake to its logical and bitter end there was still enough left of him to become the citizen, the educator, the president of the Washington-Lee University. Our own valiant Sherman won honor at Vicksburg and on Mission Ridge, and though he led his army from Mississippi to the sea, his best known saying is: "Gentlemen, you may think that war is glorious, that it is honorable, but I tell you war is hell." The "unconditional surrender" of General Grant pales in the presence of the greater heart that paroled the stravelings of Vicksburg, that said to the surrendering general at Appomattox, "Let your men keep their horses, they will need them to put in their crops."

What then are the glow points of the century for which we should to-day give thanks, whose radiance will illuminate the Thanksgiving tables of next Thursday and add a condiment that no cook can compound? On the far edge of this century we see the benignant faces of Washington and Pitt fading out of time into eternal glory, the two greatest representatives of the two great English speaking nations signaling the new century in the way of liberty and justice. And between us and these benign faces whom do we see to-day in the English speaking world? Look across the water. What a noble host! Not a single soldier among them. From Wellington to Roberts, theirs is a fading glory. They are a vanishing line. But, lo! the features of Darwin and Herbert Spencer, of Tyndall and Huxley stand clear in the foreground of that spiritual landscape where higher up shine the faces of Wordsworth and Tennyson, Shelley and Browning. These faces and their associates are pinnacled on the philanthropies and the humanities which they inspired and directed.

And what of our own American century? Go to our statistical bureau, discover our railroad mileage, our triumph in iron and oil; tell us of our billion bushels of corn and of the ever increasing balances of trade in our favor, and still, over against them all we may put Stedman's American Anthology—just out—and confidently say therein lies the best record of American achievement, there lies the guaranty of American power, there lies the truest measure of the American heart and mind during the nineteenth century. America has had her Fiskes, Goulds, Vanderbilts, Rockefellers and their kind. Give them the glory they deserve and need. Give it to them quick ere they pass beyond its reach and are forgotten. Give it to them now because America's Emersons, Lincolns, Lowells, Parkers, Channings, her Samuel G. Howe, and her John Brown can wait. They are going to stay with us; they will be here when the roll of the twentieth century is called and the Pauline proclamation is issued for the year twenty hundred A. D.

But Paul did not write himself in the past tense. He was nothing and said nothing unless it was in the present tense and the indicative mood. His face was turned forward. He was too busy making history to give a very careful study of history. The kingdom of God to him lay just over the hills of to-day in the to-morrow of the spirit so near at hand. His ardent soul took little thought of the nineteen bloody, sweaty centuries that were to intervene between him and us. He little recked of the America and Chicago that would with loving accents call the roll of his humble Ephesian co-laborers and fellow workers that were wont to crowd into the living rooms of the humble home of Priscilla and Aquila after their day's work was done, and on the first day of the week when they alone of all the town laid aside the nets, the loom, the hammer and the needle that they might fix their minds on the unseen verities of the spiritual life.

As it was with Paul so may it be with us. As we hope that good digestion will wait upon the wholesome cooking of Thursday next; as we invoke a blessing upon the turkeys that we are to eat and still more upon the turkeys that others may eat through out thoughtfulness, let our spirit be Pauline in its grasp on the intangible, in its faith in the immaterial, in its confidence in love, in its determination to extend the boundaries of love, in its readiness to live not for time but for eternity, not for ourselves but for others. Let our faith be such that in due time the whole world may take note of it. Let it be—to borrow again the words of Professor Stevens—"an affair of the heart and that which is closely kindred to love." Let us take home Paul's word, "The word is nigh unto thee, in thy mouth and in thy heart, that is the word of faith which we preach. * * * For with the heart man believeth unto righteousness."

THE STUDY TABLE.

Talks with Barbara.*

This is a bright, readable book. Strange to say, considering how many authors have chosen the dialogue form, it strikes one as being original. Almost all book conversations not intended for the stage are apt to be literary, bookish, and if dealing with serious subjects, apt to become tedious. But these are rapid and genuine sounding heart to heart talks between a man and a woman, with just enough zest of sex difference and possible marriage conclusion to put blood and spirit into them. They are colloquial and yet no more "sloppy and slangy" in their English than the average American

* Talks With Barbara. By Elizabeth Knight Tompkins. G. P. Putnam & Sons, New York and London. Price $1.00.

is apt to become when thinking rather of the what that is being said than of the how of saying it. What gives further keenness to the reader's interest is that Barbara's ideas at least are so evidently the outcome of the personal experiences of a thoughtful modern woman—have so clearly the tang of real life as to sound at times almost painfully autobiographical, and so lend something of that breathless desire to know "how she comes out" which is the characteristic of a really clever novel.

How, then, is it that with all these rare excellences, "Talks with Barbara" somehow does not leave a good taste in one's mouth? We believe it is because of the utter lack of idealism with which the relations of men and women towards each other are treated in these conversations. They seem to us distorted as well as cheapened. Of all things love must not be subjected to the experience of the poor little *algae*—its delicate fibers separated each from other with a pin, so that they may be stretched and pasted dead and cold on a card. Such treatment would make a *caput mortuum* of the liveliest Cupid, and is not (and we hope never will be) true to nature.

Further, we decline to believe that "man-worshiping and husband-hunting" has become the normal occupation of our young women, or that the attitude of the average manly American could be truthfully represented by the heroine's supposed speech to herself: "Barbara, suppose you were in his place; wouldn't you be just as sure women wanted to marry you? wouldn't you be just as cautious, just as afraid of committing yourself? Wouldn't you put just as high a valuation on yourself and be just as hard to win?" *Proh Pudor!* is this the way young men look at the subject? or is this a satirical picture of what *might* occur if the greed and false ambitions of the fashionables in our cities became universal? Thus far, in the great unspoiled country at least, we fancy that things go on very much as they always did, namely, that a roseate cloud envelops both man and woman when the Holy Spirit of mutual love descends upon them: John walks in air and prays that he may some day be fortunate enough to win that angel, Jeanie, and Jane wonders shyly whether John could possibly choose such a plain little Jennie Wren as she is; and presently, half unconsciously, they have joined hand in hand and are treading the stately old minuet their parents trod before them, calculation having played but a very subordinate part with either till practical housekeeping rendered it necessary—romance sobering into sedate affection and cheerful *camaraderie*, till it is no longer a matter of thought, but, of course, that they shall do each other good and not evil, all the days of their life.

Another suggestion is that Miss Tompkins' masculine interlocutor, though he seems to consider himself a superior specimen, really gives the impression of a somewhat fatuous and decidedly cold-hearted prig; but then a woman wrote the book! and may have deliberately represented her modern man as dull-witted and unappreciative in order to emphasize the supersensitiveness and self-tormenting quality which she ascribes to her (supposedly) typical modern woman, Barbara; in which case, a little tale from an old reader applies: Some one thought to mortify the King of Beasts by showing him a picture in which the artist had depicted a man with his foot on the neck of a lion. "Oh, yes," said His Majesty, "but you have not seen the picture the lion painted!" C. S. K.

Problems in Ethics.*

This latest book from Dr. Kedney's suggestive pen bears out the indication in the preface, that it is the ripe fruit of many years' preparation. The first visible result of this long continued brooding over ethical problems—than which there are none deeper—is that the discussion starts from the question, "What is the *idea* of the universe?" In this it sets out from decidedly modern premises. In both its form and contents, however, the work gives evidence of the transitional character of the period in which it was wrought. A harmonizing tendency, probably unconscious, is really the constructive principle which shapes the entire discussion. This can scarcely be called a defect, since thereby the treatment is kept more perfectly in touch with contemporary thought, which itself is vacillating between the old and the new. It is also thus made more helpful in the solution of questions now pressing, through the crumbling of former foundations and the still unfinished condition of those that are to take their place.

This thoughtful volume is well calculated to assist in the transference of ethics from the authoritative to a rational base, while at the same time aiding in the much needed task of ethicizing the ideas of God, love, immortality, self-sacrifice and others. The want of an index is only partially compensated by a full table of contents. G. R. P.

*Problems in Ethics. By John Steinfort Kedney. G. P. Putnam's Sons, New York, 1900. 12mo, cloth. Pp. vi., 252.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible From the Standpoint of the Higher Criticism.

By W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART II.

The Historical Books of the Bible.

VII.

Thus far in our story we have dwelt upon some of the various sources from which the early Books of the Bible are made up. The time will have come now in the class when a more definite sketch must be given with regard to the researches and conclusions of what is called the Higher Criticism.

Looking through the rest of the Books of Pentateuch, we find interspersed quite extensively chapter after chapter describing forms for the ceremonial worship of the people in an established Jewish Church. We have the most minute details concerning the priesthood there, style of dress, the altars, the sacrifices; and besides this, here and there parts of an ethical code for human conduct. And the curious fact is that all this is inserted as if it had been proclaimed to Moses; and according to the narrative, Moses stands as the founder of it, humanly speaking. And we should be led to assume that all this ceremonialism—the distinctions with regard to the priesthood, the setting up of an exclusive center of worship—had come from him.

And we know now that the facts are precisely to the contrary; that little or nothing of this came from Moses; that quite a good deal of it dates from a time even after the rise of the Great Prophecy, and in its more complete form was worked out during the Exile in Babylonia six or seven hundred years after the time of Moses. A lecture or practical talk could be given to the class on the history of this subject. The teacher is advised to read carefully Chapters VIII., IX., XI. and XII. of the "Old Testament in the Jewish Church" by W. Robertson Smith. This will give a clear intimation of the standpoint of the Higher Criticism. In some of these readings, therefore, in the Pentateuch, instead of going back to the times earlier than the Prophets, we are practically being carried forward to an epoch when the Great Prophecy was coming to an end, at the time of the Restoration of Jerusalem. Not that all these precepts or laws or directions with regard

to worship belonged to that late epoch. We take it for granted that there had been a priesthood and sacrifices and altars during all the time after the Israelites landed in Canaan, following the death of Moses. But there had not been any one rigidly exclusive seat of worship until about the time of the introduction of Deuteronomy, as we found out in our study of the Great Prophecy. There were altars scattered over the land, and many seats of worship, and perhaps each altar had its own priesthood.

A part of these precepts or rules of the simpler kind, we assume, had grown up during the early residence in Canaan, before the rise of the Great Prophecy. And in Chapters XXI.-XXIII. of Exodus there is a document we have previously mentioned, called the Book of the Covenant, found in one of those early two writers, the Elohist and the Yahvist, probably before the date 750 B. C. Portions of this document may go back to prehistoric times. As one of the oldest fragments in the world's literature, it really ought to be studied with some care. The teacher should go over it and select features of it to be read aloud and talked over. We see that it refers to a people settling down to an agricultural age; so that we are, on the whole, beyond the time of the patriarchs. It must be remembered that these laws, as well as the stories we have been reading about Moses, while they are about Moses, or center around his name and his time, yet belong historically to the later epoch preceding the time when the Yahvist and the Elolist wrote down their documents.

Inasmuch as we have fallen upon these chapters about ceremonial worship or ethical precepts, perhaps the best time to study them would be now, devoting two or three lessons to them, while keeping them distinct from the epoch of Moses.

In this celebrated Book of the Covenant, for instance, I should call special attention to the famous so-named *lex talionis* in the precept laid down in verses 24 and 25 of Chapter XXI. about "eye for eye, and tooth for tooth." Here we have the primitive conceptions of justice, and they are very interesting to study. The laws with regard to usury in verses 25-27, Chapter XXII., are also very significant. We see also how extensive is the death penalty. We are impressed with the fine distinctions in the sense of justice on the one hand, and other very crude distinctions, on the other.

We might then turn over to the other very important document called "The Law of Holiness" in Leviticus, Chapters XVII.-XXVI. The teacher should study this carefully in advance, so as to point out interesting characteristics to be found there. In these chapters for the most part we have a later document, which may not have been put together until the time of the Exile. But while such material may not have been written down in complete form until that time, large portions of it may have been in existence long before. It should be explained what the word "holiness" means, and why the passage is called "The Law of Holiness." Certain portions should be selected out and carefully read and studied over. Most important of all would be the Chapter XIX. of Leviticus which deserves a lesson by itself. Here we have something in many ways superior to the Decalogue; certain finer ethical distinctions than are to be found even in the Ten Commandments.

The precepts in this chapter should be taken out one by one, and most of them written down separately one after the other. It may astonish some members of the class to come upon the famous teaching of Jesus, "Thou shalt love thy neighbor as thyself." But make it plain that the conception of "neighbor" was quite different here from what it was in the mind of Jesus; inasmuch as it could have applied only to Israelites among themselves. So too the word "stranger," would have only for the most part a like narrow significance in these chapters. The precepts are valuable, not only for the suggestions of the higher ethical code growing up, but also as indicating the kind of evils prevailing, and what bad conduct had to be legislated against. We meet with a commandment not merely forbidding bearing false witness against one's neighbor, but directly saying, "Ye shalt not lie one to another." Attention must be paid in some of the other chapters to the great effort being made for the preservation and honor of family life, and the extreme punishments laid down for violations against the honor of the family.

Then the teacher might select passages here and there coming strictly from the Priestly Narrative, describing the new and elaborate ceremonial worship which was to be set up in the restored Jerusalem—as if proclaimed ages before to Moses. It would not be well, however, to carry this too far, as the subject may be tiresome. Our interest in it is mainly in watching the evolution taking place, seeing how religious forms grow up, tracing their genesis, and getting back to primitive conditions as far as possible in our researches.

On the other hand, if the teacher prefers, he may do what we have suggested as possible, in the lessons on the "Prophets"—take up a study of Leviticus in connection with those lessons, introducing it as a part of the Literature of the Persian Period, inasmuch as it then became operative, and comparing the changes it introduced for the "Second" Temple, in contrast with Deuteronomy as the system for the "First" Temple.

VIII.

After this interval in which we turn aside to make some investigation into the laws and ceremonial worship prescribed in the chapters inserted in our narrative of the Pentateuch, we go back to complete our story, returning once more to the description of Moses and the Israelites in the Wilderness. We are interested in seeing the explanations given or which had developed, for certain institutions of importance in later times. For instance, when coming down to the period of the life in Canaan, we read a great deal about the "ark" and hear of the "brazen serpent." In our study of the Great Prophecy we recognized in the "ark" and the "brazen serpent" a manifest sign of fetishism and polytheism, worship of wood and stone. Naturally when these writers had come to the higher standpoint in their conceptions of Deity, they had other impressions as to the meaning of the "brazen serpent" and the "ark."

We may return, therefore, to Chapter XXV. of Exodus, and have read aloud verses 10-22, where are the instructions with regard to making the ark. In this box of wood were kept the two tables of stone, and in that incident we see the indications of a prehistoric stone worship. There are striking passages too which should be read for the sake of observing the primitive mind in its varying conceptions of the supernatural. Take the first eleven verses of Chapter XXIV., noting the extraordinary words "They saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone." Contrast this with another striking passage, having read aloud verses 12-23 of Chapter XXXIII.

For the story explaining the reference to the "brazen serpent" turn to Chapter XXI. of the Book of Numbers, reading verses 4-10 of that chapter. Another interesting short passage dealing with impressions concerning the supernatural and Deity, would be the verses 7-11 in Chapter XXXIII. of the Book of Exodus. We meet here also with a reference to the "pillar of cloud," which has become a classic phrase from what is

described concerning it from the stories of the travels of the Israelites in the Wilderness.

So too we must not overlook the picture we have of the Israelites in all their journeyings in the Wilderness with a pillar of cloud before them by day, and a pillar of fire by night. Refer to the verses 21 and 22 of Chapter XIII. of Exodus. All these pictures have become so much a part of the world's traditions, and the language of the world's literature, that one ought to read these sources in the Pentateuch from whence they started.

A further striking incident narrated in the life of Moses deals with the plan he undertook of sending spies over into the land of Canaan to find out what the country would be like. The story is entertaining and well worth reading. Something of it also may be real history. It is to be found in Chapters XIII. and XIV. of the Book of Numbers, all of which might be read aloud, with the exception of the list of proper names in verses 4-15 of Chapter XIII. This is also of significance, because we see the punishment laid upon the people, and the explanation which has grown up as to why the wanderings in the Wilderness had lasted for the supposed forty years—in the fact that owing to the complainings of the people at this time, it was told them that all who were over twenty years of age should remain there in the Wilderness, and never enter the Promised Land.

Perhaps the only other important chapter in the narrative of the Pentateuch or in the description of the wanderings in the Wilderness we need pay attention to, would be the XXXI. of Numbers, where it is interesting to read of a war between the Israelites and the Midianites; and to observe the primitive, frightfully barbarous conditions of the time, in the command of Moses to kill even the women and the children. It would be sufficient for this purpose to have read aloud the first twenty-four verses of this Chapter XXXI of Numbers. As for the Book of Deuteronomy, we have studied that in connection with our analysis of the Great Prophecy. The only portion we would care to read in this connection would be the last of the Chapter XXXIV, telling of the death of Moses. It is simple and graphic, and every one should be familiar with it. Along with this chapter, if desired, some one might render the well-known poem "The Burial of Moses," by Mrs. Alexander.

IX.

At the point where we come to the entrance of the Israelites into Canaan, in the next epoch for study, the method for the class could be changed somewhat, as we take up consecutively the conspicuous characters of Joshua, Samuel, Saul, David and Solomon. It might be well to have some member of the class selected out to prepare and read a paper on the historic elements in the lives of each of these persons; by this means furnishing a connecting thread on which we may hang the special readings from the Bible. In so far as the material can be had from the Encyclopedia Biblica, edited by Cheyne and Black, I should turn first of all to this source. Otherwise the one who is to write the paper could go to the Encyclopedia Britannica. The chapters descriptive of the work of these men are long, and the class would perhaps find it rather tiresome to read everything to be found concerning these heroes. But if a careful biography is prepared in this way, then certain passages may be selected out which are the most interesting, or have the most charm.

In connection with the Book of Joshua and the Book of Judges, the teacher is advised to read chapter II. of the work by Budde and the first two chapters in Cornhill's "History of the People of Israel." The teacher is also reminded of the introductory portions in the valuable little book, "The History of Israel and Judah," by Wellhausen, to which we have made frequent reference in our study of the Prophets. As regards the stories in the Book of Joshua, we read them for the sake of their classic charm and picturesqueness, rather than regarding them as history. What interests us is to see how in later times the imagination of the Israelites threw around the Jordan and first entrance into Canaan such a halo of romance. If there are any pictures from the literature of the early world, or from any literature, worth reading, surely they are to be found in these early books of the Bible.

In "Joshua" we have somewhat the same style carried out as in the fore part of Exodus, with a story full of traditions, romance and legendary lore, where the history is mainly in the one great fact of a dominant and strong personality. What we get out of this story is that there must have been an influential leader with some such name as Joshua, at this time, and that more especially under his guidance a number of tribes from the desert crossed the Jordan, made an onslaught into Canaan, gradually settled down there, and took up for the first time the pursuit of agriculture. This change in the mode of life is all-important in the influence it must have had upon the religious and political development among this people. They entered probably as Semitic tribes, and not as a nation, and did not become such for a long while afterwards, until the rise of Saul and David. We may begin by having read aloud the speech of Joshua to the people in chapter I., verses 1-9. After this we have the first plans for the crossing of the Jordan announced by Joshua in verses 10-18. The teacher must use his own judgment as to the advisability of introducing the story of the spies told in chapter II. It is a graphic picture of early days, and perhaps has more historic truth in it than much of the other material in the Book of Joshua.

Then we have the description of the crossing of the Jordan, which should certainly be read aloud in the whole of chapter III. down through verse 14 of chapter IV. As a piece of "stage scenery" beautifully told, it ought not to be overlooked.

Besides this, I should have read aloud the entertaining account of the capture and destruction of Jericho, which has been so much talked about, and has played such an important role in literature. Out of it we glean the fact that they did conquer the city of Jericho, while we become painfully aware of the barbaric methods pursued in the slaughter of inhabitants, young and old. Instead of disregarding such stories because of the legendary or supernatural element involved in them, one ought to read them all the more, as we keep saying, just as one would read the stories from Homer. On the other hand, we shall find a certain gradual moral development in these accounts, much more, perhaps, than in the early tales of the Greeks. And this gives the Bible stories a much higher significance. The afterthought of later times, which was worked in by the compiler, that the Israelites were fulfilling a mission in doing this work, is something not to be forgotten, and gives a dignified and lofty tone to the narrative.

This latter element is interesting in the chapter descriptive of the failure on the part of the Israelites at first, when attacking the men of Ai. It would be well, therefore, to have read aloud the whole of chapter VII., which is very significant as showing the advance to a higher standpoint. Whether this conception of a mission arose at this time or long afterwards, the point is the same. I am not aware of anything in the early literature of the Greeks that would be a parallel to the lesson involved in this chapter.

Another interesting incident showing the respect for a pledge is contained in chapter IX., from verses 3-27, and this might also be read and commented upon.

In the struggle between Joshua and the Amorites we come upon the much-talked-of statement about Joshua having made the sun to stand still. I should, therefore, have verses 12-27 of chapter X. read by some member of the class. Then by all means call attention to the explanation of this given by Renan in his chapter III. of Book II. in the volume I. of his "History of the People of Israel," where the author makes note of the way this notion may have grown up out of a popular song in which the "poet wished to express the astonishment of nature at the prodigious effort of the Israelites." As Renan adds, "The two lines were placed in the mouth of Joshua, and in changing the meaning of the words 'stood still with astonishment,' it was supposed that the sun really stood still at the order of Joshua."

We might also read verses 40-43 of chapter X., giving the naive statement of the success of Joshua and the Israelites in conquering Canaan at the start; whereas this account is plainly contradicted by the narrative in the ensuing Book of Judges.

The description of the dividing the land or country into lots could be passed over with a few words from the teacher, until we come to the close of the life of Joshua, and his farewell speech, which, of course, must have been written centuries after his death. The whole of chapter XXIII. could, therefore, be read aloud, and verses 14-31 of chapter XXIV., noting the oft-quoted words, "Choose ye this day whom ye will serve." We repeat again: Do not neglect this book because there may not be much real history in it. Its significance to us is in the interpretation put upon the history of those days by the later Jewish writers after the religion of Judaism had developed. There is something sublime in this later conception on the part of the people, that throughout their whole history they were performing a mission assigned to them by Providence.

THE HOME.

Helps to High Living.

SUN.—The profit of the earth is for all: the king himself is served by the field.

MON.—He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.

TUES.—Better is a handful with quietness, than both hands full with travail and vexation of spirit.

WED.—To everything there is a season, and a time to every purpose under the heaven.

THURS.—Behold it is good and comely for one to eat and drink, and to enjoy the good of all his labour; for it is his portion; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

FRI.—In the day of prosperity be joyful.

SAT.—The righteous, and the wise, and their works, are in the hand of God. —*Ecclesiastes.*

Thanksgiving.

We thank Thee, O God, who didst ordain
The bounteous crops that nature yields,
Who gave to earth the sun and rain,
And blessed the workers in the fields!

Our barns are filled with golden stores,
The happy land's astir with health,
The world's a-begging at our doors
To share in this imperial wealth.

We bring, O Lord, with willing hand,
The fruit of love and labor's gain,
The gift that rises from the land,
The growth of valley, hill and plain.

—*The Sun, N. Y.*

Thinking it So, Doesn't Make it So.

No; perhaps not. But, after all, it is surprising what an effect this same thinking has upon us and our surroundings, and what a great difference it makes whether or not we take the right view of things. Did you ever notice how much pains an artist takes to have you see his picture in the right light? There are other things, plenty of them, besides oil paintings, that may be spoiled for us by looking at them in the wrong light.

I recall two little incidents which illustrate what I mean. They made a deep impression upon me when they occurred and have been since then the text for a good many sermons mentally preached over my work, with myself alone both preacher and audience.

A friend of ours moved to a distant town, where her husband had found the best opening he had been able to secure. "How does Mrs. S. enjoy her new home?" I asked of one of her most intimate friends, some time after she had gone. "Not very well," was the reply. "She went there with her mind made up not to like it, you know." And yet in most things she was a strong, sensible woman. It seemed strange to me that she failed to see what was so evident to her friends. She had come upon her new home prepared to see it in a poor light. Was it any wonder that she found it unattractive?

A gentleman who lived near us died after a long, painful illness. His wife, who had been untiring in her devotion, fainted as soon as his life was over and there was no longer need of vigilance; she was with difficulty restored to consciousness, and we were quite uneasy about her health. The day after the funeral I called to see if I could do anything for her or the baby. I found her composed and apparently well. During my call I expressed my pleasure at finding her so well, and told her we had been afraid she would be sick.

"No," she answered with a tone of quiet self-control, "I am not going to be sick."

And I knew she would not.

Some years afterwards when she was about to move away, I bade her good-by. I said I hoped she would like her new home.

"Thank you," she replied with a smile. "I intend to like it."

It would be almost impossible for a woman like that to fail to be pleasantly situated. She carried her atmosphere of cheer with her, made her own "good light" and studiously looked at her surroundings from the most favorable point of view.

Gazelle Stevens Sharp.

Socrates and his House.

There once lived in Greece a very wise man whose name was Socrates. Young men from all parts of the land went to him to learn wisdom from him; and he said so many pleasant things and entertained them in so delightful a way that no one ever grew tired listening to him. One summer he built himself a house, but it was so small that his neighbors wondered how he could be content with it. "What is the reason," said they, "that you, who are so great a man, should build such a little box as this for your dwelling house?"

"Indeed, there may be little reason," said he, "but, small as the place is, I shall think myself happy if I can fill even it with true friends.

—*From "Fifty Famous Stories Retold."*

We can live so nobly, not in despite of the great sorrows and bereavements, but because of them, that our life shall be a gospel, though we can never write or frame one with our lips.—*Robert Collyer.*

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Foreign Notes.

THE OLD SPIRIT AND THE NEW IDEAL.—An interest in the Memorial Church of the Protest at Speyer makes one's eye very quick to catch in book or newspaper any reference to the work and the spirit of the Reformers of the XVIth century. The following extract from a sermon by M. Gast of Rouen is quite worthy of an English reproduction. It was found in the columns of *Le Chretian francais*, the organ of the present reform movement in France, where acknowledgment was made for the abstract to *Le Protestant de Vormandie*.

Pastor Gast took his text from Matt xiii, 52. After speaking of Jesus as emphatically one who brought "forth from his treasury things new and old," who said of himself that he "came not to destroy but to fulfil," the preacher continued:

"The Reformers of the XVIth century performe a similar work; they drew from the common treasury things new and old. They added nothing to revelation; their rule was to add nothing to the Gospel and to subtract nothing from it. They were conservators. But they were at the same time innovators; old truths misunderstood took on new meaning, force and authority; churches and nations were modified by them much more than they had intended; they gave birth to a new society . . . but that too came forth from the old Gospel!

"The example of the past teaches our duty in the present. In order to be the legitimate successors of the Reformers and the Apostles we must carry on their work. *This is legitimate.* Can we forget the beginnings of our Reformed Church? Can we think that the treasury of the Gospel is exhausted?

"*It is also urgent:* Many errors and even some Catholic superstitions have re-entered Protestant souls On the other hand the Reformation was not able, did not know how, and did not dare to draw all the logical conclusions, nor make all the social applications of the principles it had affirmed. And yet there is talk of the decline of evangelism! It is said that the Reformation is worn out! If so, then it must be admitted that it is we who have retrograded, that we have been unfaithful to the spirit, the method and the principles of the Reformers. That which made the churches of the Reformation superior to the Church of Rome was this: that the latter is in essence irreformable, while these, on the contrary, were unfaithful to their principles if they did not constantly reform themselves; unfaithful to their faith if they doubted the inexhaustible fund of the treasures of the Gospel.—No, protestantism itself is not finished and complete; but there are things about it that are. With each renewing of the year there are dead branches on the forest trees, that the spring winds bring to earth, while new buds burst the bark of the trunk which is still vigorous because rooted in the inexhaustible, nourishing earth. Even so, my dear brothers, in the word and life of Christ, there are dormant forces of renewing and of life. It is for us to draw upon them and become penetrated by them, for us to seek in our turn to translate them into words and above all into deeds that our contemporaries can understand and that are capable of thrilling their hearts.

"The present and pressing duty is to learn in the school of our Master to renew both faith and life.

". . . The text of our fathers was that famous verse of the Epistle to the Romans: 'The just shall live by faith,' in which they were able to discover the evangelical doctrine of free salvation. Shall not ours be the conception too often forgotten or misunderstood of the kingdom of God?

"This new ideal disinterred from the old gospel both delights and terrifies, enlightens and dazzles us. By making us comprehend that we can neither be saved nor lost alone, it corrects and completes the lines begun in our individualist dogma of salvation; on the other hand it gladdens, completes and justifies the great moral discovery of our generation, the mainspring of all its reforms: the law of solidarity; above all it clears up and vivifies the great cardinal doctrines of the Bible. We had an enforced and material solidarity: the fall and forfeiture; we had a crude moral solidarity: salvation by faith in Jesus Christ; we are to have a solidarity put into exercise, a religious and social solidarity: the new life in us and through us humanity renewed. And we see unrolled in history as in our own consciousness these three scenes: What sin has made of us! What Jesus Christ has done for us! What he wishes to accomplish in us and through us for society."

We may not hold precisely the same theological conception of the fall of man, but whether we do or not we cannot fail to respond to the essential spirit of this utterance. M. E. H.

TACOMA, WASHINGTON TERRITORY.—Just one month ago Rev. A. W. Martin returned to his work after four months' vacation in Europe. We have before us an outline of the Sunday-school lessons which will be pursued in his Sunday-school from now until next May. This series of lessons on the life and character of Jesus has been prepared for the First Free Church of Tacoma. Mr. Martin's work opened up most hopefully with a crowded church. Mr. Martin will speak every Sunday evening at Elk's Hall in Seattle. The intense interest manifested in his return necessitates large facilities.

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.—At the directors' meeting on November 1 Rev. John R. Effinger as chairman made a plea for more contributions toward the society's running expenses. Six annual memberships (at a dollar each) had been received during the preceding month and he hoped that scores of others would promptly be forthcoming. The treasurer reported an encouraging increase in the October sales and the exhausting of the second edition of "Unity Services and Songs." It was suggested that the third edition ought to have the name of Rev. J. Vila Blake on the title page, in due acknowledgment of his work as author of many of the hymns and services and as a compiler of the remainder. Mr. Scheible was asked to interview Mr. Blake so as to see if he would be agreeable to this change in the title page.

The meeting then adjourned.

ALBERT SCHEIBLE, Secretary.

THE UNITARIANS.—Five new churches have recently been dedicated by this fellowship, viz., a new church for the old parish of West Roxbury, Theodore Parker's first parish, a statue is to be placed on the lawn in front; a new building for the Unity Church in Los Angeles, California, in place of one previously burned; a church in Ottawa, Canada, one at Atlanta, Georgia, and the chapel at Shelter Nook, North Carolina. Three of these buildings take the place of old ones; two are new.

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